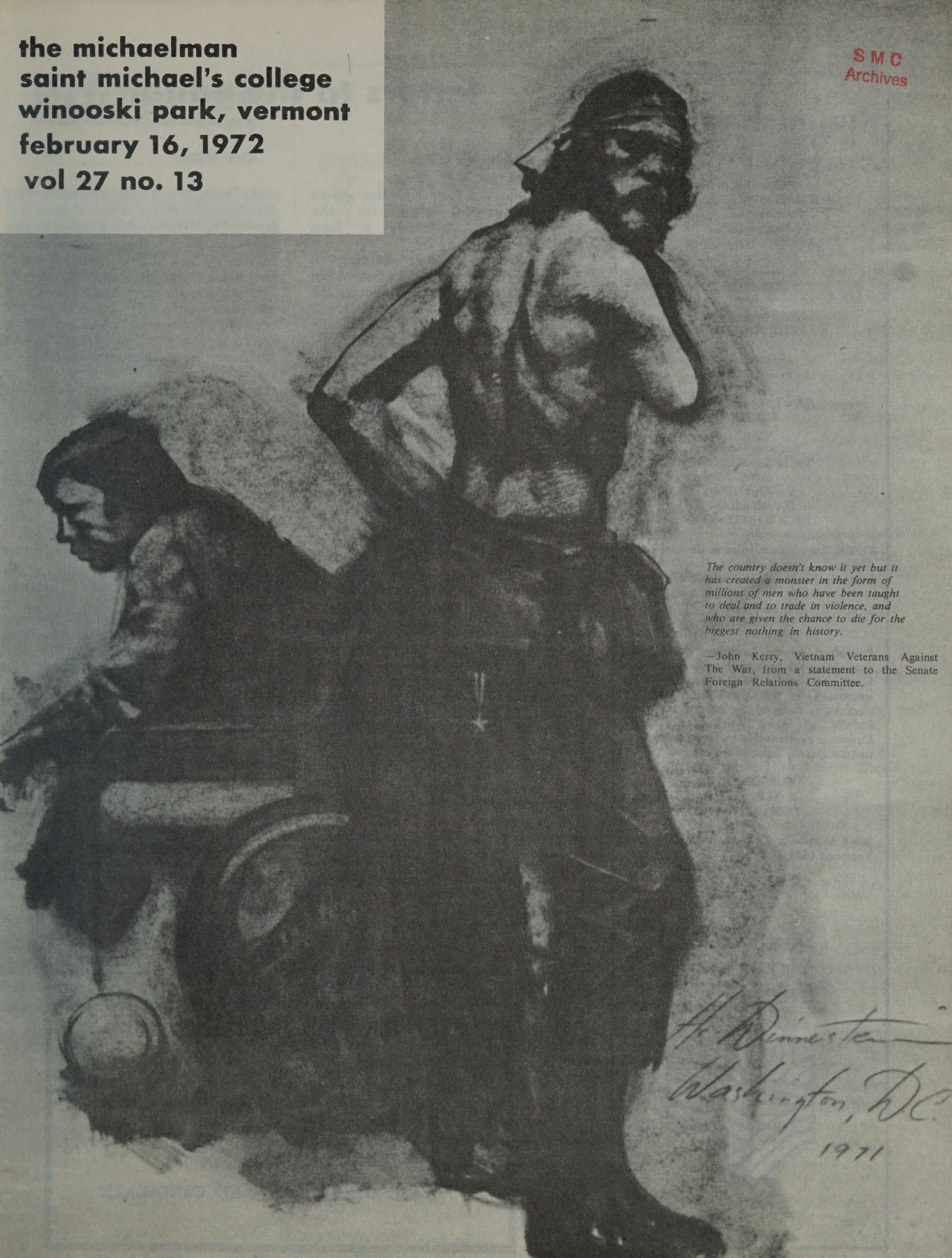


the michaelman
saint michael's college
winooski park, vermont
february 16, 1972
vol 27 no. 13

SMC
Archives



The country doesn't know it yet but it has created a monster in the form of millions of men who have been taught to deal and to trade in violence, and who are given the chance to die for the biggest nothing in history.

—John Kerry, Vietnam Veterans Against The War, from a statement to the Senate Foreign Relations Committee.

*H. Benétta
Washington, D.C.
1971*

the michaelman

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Saint Michael's College, Winooski Park,
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Saint
Michael's
College



letters to the editor

Dear Editor:

This letter is a formal protest against the change of date for the commencement ceremony at Saint Michael's College in May.

This change of date because of Senator Kennedy's commitment elsewhere on May 28 reflects the immaturity of the committee, the lack of responsibility and respect for all the graduating seniors.

I am aware the commitments of Senator Kennedy are important but on May 28th, 1972 the emphasis is on the commitments of Saint Michael's College seniors.

After speaking with some other seniors, we have concluded that the 27th of May will be a day of political campaigning at S.M.C. with caps and gowns as background and decor.

I formally request that the commencement ceremony be held on the date originally set: May 28th, 1972. Since the speaker cannot attend the ceremony on that date, it is the duty of the committee to select another speaker who will be free to accept an invitation for May 28th.

The president of class "72", Mr. Driscoll, and the committee in question are not authorized by the seniors to change the date of the commencement. Therefore I would like to know who has taken such a decision and under who's authority was this change permitted.

I personally find the Hero of Chappaquiddick an inappropriate speaker but will go along with the majority's choice. But I do not think I should have my entire family inconvenienced for such as he.

Rene Roy
Senior class 72

Dear Editor:

A "rap session" at Linnehan Hall Wednesday evening raised at least one interesting question vis-a-vis the **Michaelman**. The recent change in format (which I, for one, applaud) makes possible a greater exchange of information and viewpoints. That being the case, would it be possible for the paper to allow the administration and/or faculty to state their position on various issues in the paper? For example, a position paper by the Administration on the Infirmary or the budget would be informative. Moreover, any such article would go far in improving communication.

I would ask, therefore, that the editor answer the question and clear the air once and for all.

Sincerely,
Norbert A. Kuntz
Assist. Prof. of
History

Editor's Note: Last September, in the first issue of **The Michaelman**, we invited anyone contacted and concerned with Saint Michael's College to "present campus issues and report campus-related events with accuracy and depth." **The Michaelman** stated then, and reaffirms, now, its openness to student, faculty opinion different from our own and encourages those who hold them to express themselves in **The Michaelman**. Within the framework of the new **Michaelman** format our intention is to concentrate on issues relating to students, faculty and administration interest, i.e. the draft and today's student, the financial status of SMC (including the fiscal budget of SMC for 1972); SMC and politics '72, and an issue including student poetry, prose, art (graphics - photographs).

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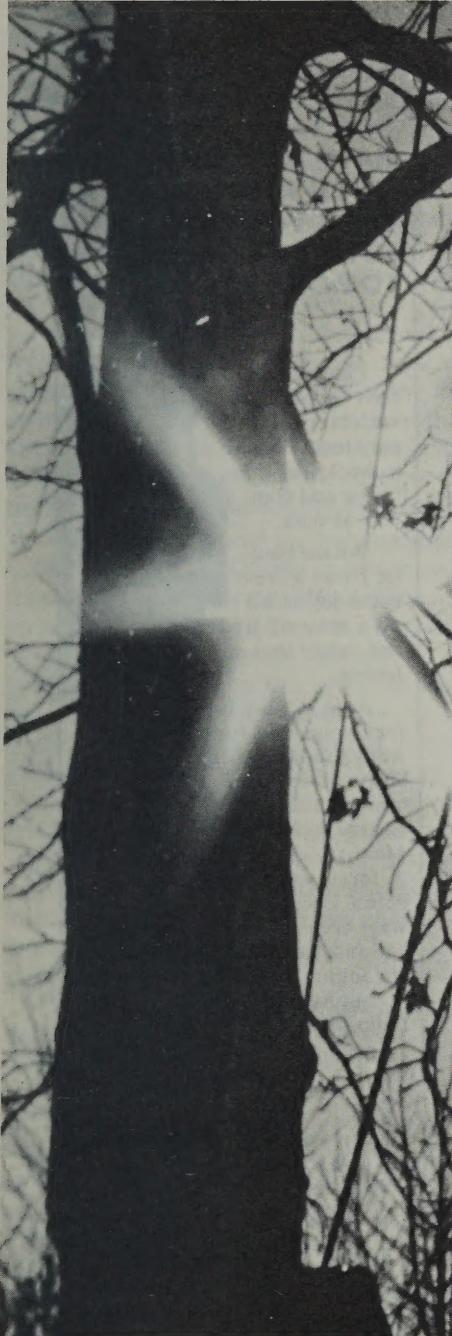
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editorial

rite of passage



In this issue, the **Michaelman** has attempted to focus attention of the St. Michael's student body on the draft. The topic is a highly discussed one, to be sure. Yet, tragically, it so often seems to be one that is completely divorced from the immediate concerns of the student. The issues of war and killing should always be ones of immediate concern, but with the passage of the recent revisions of the draft law, they take on an even more urgent tone.

That concern about the draft is usually belated is evidence by the overwhelming number of second-semester seniors who besiege draft counselors each spring. Now that II-S deferments have been cancelled, we may expect the surge of worried students will include freshmen and sophomores. In essence, the abolishment of the student deferments is a step forward as the old system was clearly discriminatory. Yet the new law produces some new problems.

Foremost among these problems is the involvement of more younger men than previously. It is now the junior and senior in high school who must comfort the issue of the draft. Obviously the graduating high school student must approach his future plans differently. Where he once might have been secure in the knowledge that his college career would be uninterrupted, he now has to consider that his chances of being drafted during his sophomore year are greater than one in three.

However, now that the draft involves younger men, the implications are even more serious. Now it is the high school student who must consider the moral questions involved in conscription and war. No longer will he have the benefit of several years away from the influence of his home to consider these questions on his own. No longer will he have the opportunity to study at a Christian college and to weigh the various considerations with the insights obtained there.

Essentially, the recently graduated high school student has two alternatives. One, he can attempt to determine immediately his position with regard to the draft, whether he will comply if called or will select one of the few alternatives. Two, he can postpone such a decision for one year, at which time he will be assigned his "number" and will presumably know what his future holds.

The issues of war and killing and one's involvement in a system which perpetrates both are questions much too grave to be considered hastily. One must consider all the implications involved. To what extent should I serve my country, and what form should that service take? Is there a conflict between my own morality and sense of justice and the dictates of the state? Can I compromise my personal convictions to accommodate the "greater general interest?" Could I ever kill a human being? It is an unfortunate speculation, but probably an accurate one, that many juniors and seniors in college have not yet considered these questions adequately. So much more, then, must this be true of newly graduated high school students with their generally limited experiences. Our society's involvement in killing and war is much too serious ever to be ignored, and it is even more inconceivable that students at a Catholic college should be able to file such issues in dustier drawers of the mind.

Mike McGuinness

augustine reconsidered

The text of a declaration released Oct. 22 by the Catholic bishops of the United States on conscientious objection and selective conscientious objection:

For many of our Catholic people, especially the young, the question of participation in military service has become a serious moral question. They properly look to their spiritual leaders for guidance in this area of moral decision and for support when they judge their sentiments to be in keeping with Catholic Christian tradition. For this reason, we wish to express ourselves on the following principles.

The traditional teaching of the Church regarding the importance of individual conscience is crucial in this issue of conscientious objection and selective conscientious objection. The obligation to seek the truth in order to form right and true judgements of conscience and the obligation to follow conscience was put in positive terms by Pope Paul VI and the Fathers at the Second Vatican Council:

"Further light is shed on the subject if one considers that the highest norm of human life is the divine law — eternal, objective, and universal — whereby God orders, directs, and governs the entire universe and all the ways of the human community, by a plan conceived in wisdom and love. Man has been made by God to participate in this law, with the result that, under the gentle disposition of divine Providence, he can come to perceive ever increasingly the unchanging truth. Hence every man has the duty, and therefore the right, to seek the truth in matters religious, in order that he may with prudence form for himself right and true judgements of conscience, with the use of all suitable means.

"Truth, however, is to be sought after in a manner proper to the dignity of the human person and his social nature. The inquiry is to be free, carried on with the aid of teaching or instruction, communication, and dialogue. In the course of these, men explain to one another the truth they have discovered, or think they have discovered, in order thus to assist one another in the quest for truth. Moreover as the truth is discovered, it is by a personal assent that men are to adhere to it.

"On his part, man perceives and acknowledges the imperatives of the divine law through the mediation of conscience. In all his activity a man is bound to follow his conscience faithfully, in order that he may come to God, for whom he was created. ("Declaration on Religious Freedom," n.3)."

Addressing the question in the "Pastoral Constitution on the Church in the Modern World," our Holy Father and the Bishops at the Second Vatican Council wrote:

"In the depths of his conscience, man detects a law which he does not impose upon himself, but which holds him to obedience. Always summoning him to love good and avoid evil, the voice of conscience can when necessary speak to his heart more specifically: do this, shun that. For man has in his heart a law written by God. To obey it is the very dignity of man; according to it he will be judged.

"Conscience is the most secret core and sanctuary of a man. There he is alone with God, whose voice echoes in his depths. In a wonderful way conscience reveals that law which is fulfilled by love of God and neighbor. In fidelity to conscience, Christians are joined with the rest of men in the search for truth, and for the genuine solution to the numerous problems which arise in the life of individuals and from social relationships.

"Hence the more that a correct conscience holds sway, the more persons and groups turn aside from blind choice and strive to be guided by objective norms of morality. ("The Church in the Modern World," n. 16)."

In addition, the Church as always affirmed the obligation of individuals to contribute to the common good and the general welfare of the larger community. This is the basis for the participation of Christians in the legitimate defense of their nation.

The Council Fathers, recognizing the absence of adequate authority at the international level to resolve all disputes among nations, acknowledged that "governments cannot be denied the right to legitimate defense once every

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Paulist fathers.

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(continued on page 5)

(continued from page 4)

means of peaceful settlement has been exhausted" ("The Church in the Modern World," n.79)."

It was also recognized by the Second Vatican Council that the common good is also served by the conscientious choice of those who renounce violence and war, choosing the means of non-violence instead:

"...we cannot fail to praise those who renounce the use of violence in the vindication of their rights and who resort to methods of defense which are otherwise available to weaker parties too, provided that this can be done without injury to the rights and duties of others or of the community itself. ("The Church in the Modern World," n.78)"

Furthermore, the Council Fathers, addressing themselves more specifically to the rights of the conscientious objector to war, stated:

"...it seems right that laws make human provisions for those who for reasons of conscience refuse to bear arms, provided however, that they accept some other forms of service to the human community. ("The Church in the Modern World," n. 79)"

Although Catholics may take advantage of the law providing exemption from military service because of conscientious opposition to all war, there often arises a practical problem at the local level when those who exercise civil authority are of the opinion that a Catholic cannot under any circumstances be a conscientious objector because of religious training and belief. This confusion, in some cases, is the result of a mistaken notion that a person cannot be a conscientious objector unless the individual is a member of one of the traditional pacifist churches (for example, a Quaker).

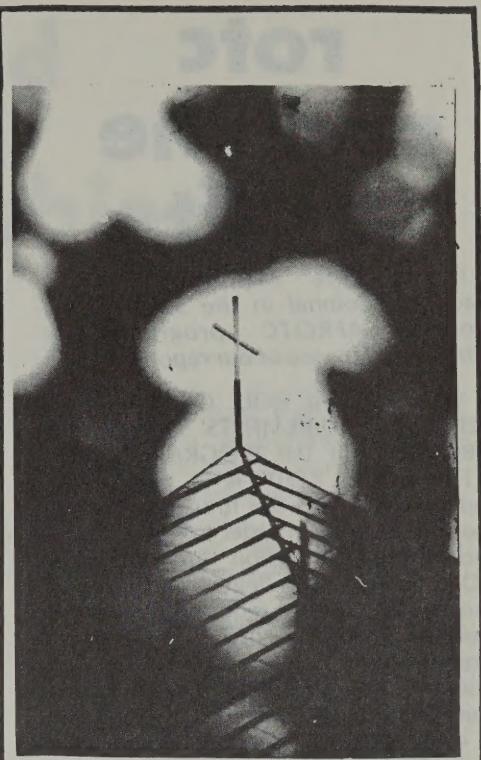
In the light of the Gospel and from an analysis of the church's teaching on conscience, it is clear that a Catholic can be a conscientious objector to war in general or to a particular war "because of religious training and belief." It is not enough, however, simply to declare that a Catholic can be a conscientious objector or a selective conscientious objector. Efforts must be made to help Catholics form a correct conscience in the matter, to discuss with them the duties of citizenship, and to provide them with adequate draft counselling and information services in order to give them the full advantage of the law protecting their rights. Catholic organizations which could qualify as alternative service agencies should be encouraged to support and provide meaningful employment for the conscientious objector. As we hold individuals in high esteem who conscientiously serve in the armed forces, so also we should regard conscientious objection as positive indicators within the Church of a sound moral awareness and respect for human life.

The status of the selective conscientious objector is complicated by the fact that the present law does not provide an exemption for this type of conscientious objection. We recognize the very complex procedural problems which selective conscientious objection poses for the civil community; we call upon moralists, lawyers and civil servants to work cooperatively toward a policy which can reconcile the demands of the moral and civic order concerning this issue. We reaffirm the recommendation on this subject contained in our November 1968 pastoral letter, "Human Life in Our Day."

"1. a modification of the Selective Service Act making it possible for selective conscientious objectors to refuse to serve in wars they consider unjust, without fear of imprisonment or loss of citizenship, provided they perform some other service to the human community; and

2. an end to peacetime conscription."

In restating these recommendations, we are aware that a number of young men have left the country or have been imprisoned because of their opposition to compulsive military conscription. It is possible that in some cases this was done for unworthy motives, but in general we must presume sincere objections of conscience, especially on the part of those ready to suffer for their convictions. Since we have a pastoral concern for their welfare, we urge civil officials in revising the law to consider granting amnesty to those who have been imprisoned as selective conscientious objectors, and giving those who have emigrated an opportunity to return to the country to show responsibility for their conduct and to be ready to serve in other ways to show that they are sincere objectors.



Editor's note: Captain Kenny, the club football coach received this letter from Peter (Buck) Healy recently:

Sir, please print up this garbage in the Michaelman, uncut and uncensored if possible.

Well, fellow Miketowners, here my bod is at

Hooker 210
Gaylord Hospital
Wallingford Road
Wallingford, Conn.

Hint! Hint! trying desperately to repair itself. But, my fellow Swilltoppers, my spirit will always be with you at Miketown. That's where I got the corny title for this nonsense.

First of all, I'd like to send my gratitude to you flamers for getting faced and as a result, giving me one half grand.

I'd also like to thank all you dudes who wrote to me, or came to visit, or both. One Michaelman deserves special credit for bringing me 2 sixes of Schaefer. His identity will be revealed later.

I want to ask one more favor. I want you to pack that chapel, not your roommate, Leon, every Saturday night. I don't care if you're drunk, stoned, up, down, or oversexed, highly unlikely. I need your prayers, fellasfund gals, because I want to return to Miketown truckin', not in a wheelchair converted into a snowmobile.

Thanks again.

Most sincerely yours,
The Buck

rotc and the draft

Editor's Note: Martin T. Harrison, Cadet Lt. Colonel in the St. Michael's College AFROTC program was interviewed by one of our reporters.

1. WHAT IS THE ROLE OF ROTC? — DEFINE REQUIREMENTS AND THE OBJECTIVES OF THE PROGRAM.

The role of ROTC is to prepare its cadets to serve as the future leaders of the U.S. military. In order to qualify for a second Lt's commission thru Air Force ROTC interested college students must successfully pass the required Aerospace Studies courses (Air Force history and its structure, Air Power doctrine military justice and Air Force management), complete 120 ours of Corps Training and a 4 week summer encampment and successfully complete the requirements for a bachelor's degree. The overall objective of the ROTC program is to provide the military with liberally educated civilian officers who are willing to think for themselves and provide sound leadership.

2. IS THERE A PLACE FOR ROTC ON THE COLLEGE CAMPUS? — DOES AN ACADEMIC SITUATION AND ROTC COMPLIMENT EACH OTHER OR CONFLICT WITH EACH OTHER?

In answer to the first part of this question I would say that ROTC on the college campus is an absolute necessity because without ROTC the military's only other source of officers will be the military academies and OCS-OTS programs. Both of which provide officers bred in the hard line military tradition and concepts. ROTC graduates provide the necessary balance in the military.

I believe that ROTC is a definite compliment to the academic situation because we must put into practice those principles and ideas that we are developing as college students. Our thinking is tempered by the study of man and his philosophy, his literature and his arts — the humanities.

3. WHAT IS THE FUTURE OF ROTC? BECAUSE OF THE OPPOSITION TO THE WAR DO YOU THINK YOUR PROGRAM HAS LESS MEMBERS (DECREASE IN ENROLLMENT)?

The future of ROTC is very promising. Congress just recently increased ROTC cadets pay to \$100 a month and doubled the number of scholarships presently authorized. We see a definite increased interest in the program. The opposition to the war has caused some problems resulting in a lower enrollment in the

Class of '74 but now the trend is swinging back in our favor. Enrollment is up this year and in order to make the program even more attractive Air Force ROTC is now Co-ed nationwide.

4. IS THERE ANY DIRECTION WHICH THE ROTC PROGRAM COULD TAKE WHICH WOULD PUT IT IN A MUCH MORE FAVORABLE LIGHT IN THE FUTURE? — IS THERE ANY WAY TO MODERNIZE? — TO MAKE THE PROGRAM APPEALING TO THE MAJORITY RATHER THAN THE MINORITY?

I would like to see ROTC become more involved in campus activities. Here at St. Michael's, the Arnold Air Society (an Air Force ROTC fraternity) does a tremendous job in improving community relations with many humanistic projects in the Winooski-Burlington area. I think however that the key to improving its image would be for the collage community to realize that those students enrolled in ROTC are sincerely dedicated men and women and that the image of a 'war-monger' does not really exist. They are in ROTC because of a dedication not to war but rather to peace.

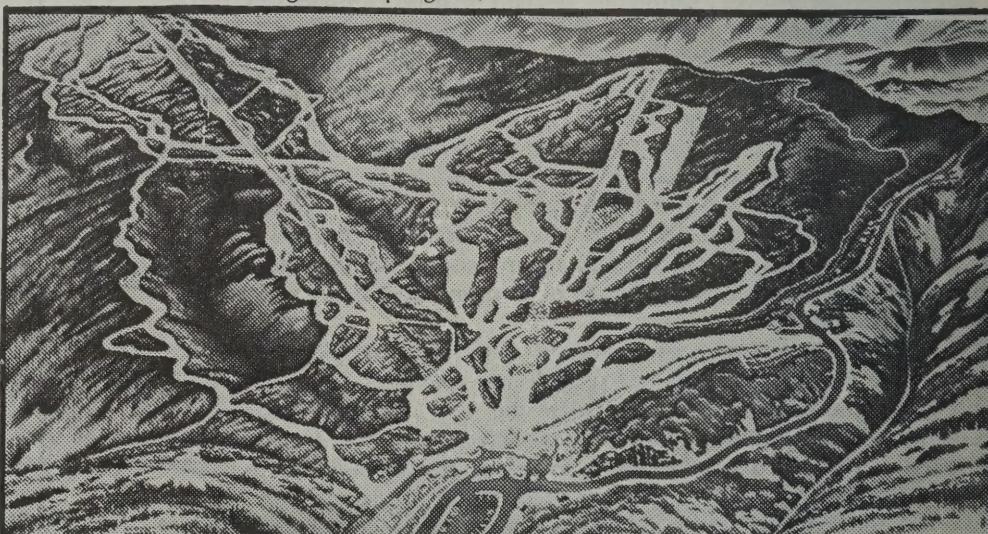
As to modernizing the program,

ROTC is in a constant state of change in order to keep up with the times. To remain static would spell disaster for the ideals of ROTC.

5. DO YOU THINK THERE IS ANYWAY TO TURN THE ARMED SERVICES IN THE UNITED STATES TO A COMPLETELY VOLUNTEER FORCE? — IF SO DO YOU THINK THAT YOUR PROGRAM WOULD BE A GREAT PROVIDER OF PERSONNEL?

With increased financial benefits and other incentives a completely volunteer military force is within the realm of possibility. As to whether or not it would be a good thing is another story. The concept of the American military has always been that of the citizen-soldier. It is an absolute necessity that the military be constantly tempered by the liberal ideals of its citizen soldier.

ROTC always has been and will continue to be the largest single source of officer personnel because it is structured on the philosophy of a citizen-soldier-leader. And that as the key to a balanced American Military.



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american bishops and conscientious objectors

By Ray Doherty, S.S.E.

There has been a quite remarkable evolution in the views of the United States Catholic hierarchy towards war — particularly, U.S. involvement in the Vietnam War — and related topics, which has taken place in very recent years.

On November 15, 1968, the American Catholic bishops issued a Pastoral Letter which manifested a growing appreciation of and sympathy for those citizens who believe that peace is attainable and that waging war and killing one's fellow humans is not the way to attain it. Thus, the bishops wrote, "Nor can it be said that . . . conscientious objection to war, as war is waged in our times, is entirely the result of subjective considerations and without reference to the message of the gospel and the teaching of the Church; quite the contrary, frequently conscientious dissent reflects the influence of the principles which inform modern papal teaching, the Pastoral Constitution (of the Second Vatican Council) and a classical tradition of moral doctrine in the Church including, in fact, the norms for the moral evaluation of a theoretically just war . . . If war is ever to be outlawed and replaced by more humane and enlightened institutions to regulate conflicts among nations, institutions rooted in the notion of universal common good, it will be because the citizens of this and other nations have rejected the tenets of exaggerated nationalism and insisted on principles of non-violent political and civic action in both the domestic and international spheres."

Perhaps the key part of this letter was the bishops recommending "a modification of the Selective Service Act making it possible, although not easy, for so-called selective conscientious objectors to refuse — without fear of imprisonment or loss of citizenship — to serve in wars which they consider unjust or in branches of service (e.g., the strategic nuclear forces) which would subject them to the performance of actions contrary to deeply held moral convictions about indiscriminate killing."

Nearly three years later, on October 25, 1971, the voice of the American bishops was heard again on these matters, particularly concerning conscientious objection. "The

traditional teaching of the Church," they wrote, "regarding the importance of individual conscience is crucial in this issue of conscientious objection and selective conscientious objection. The obligation to seek the truth in order to form right and true judgements of conscience and the obligation to follow conscience was put in positive terms by (Pope) Paul VI and the Fathers at the Second Vatican Council — it was — recognized by the Second Vatican Council that the common good is also served by the conscientious choice of those who renounce violence and war, choosing the means of non-violence instead."

At this time, the bishops noted again that, "in the light of the Gospel and from an analysis of the Church's teaching on conscience, it is clear that a Catholic can be a conscientious objector to war in general or to a particular war, 'because of religious training and belief' . . . As we hold individuals in high esteem who conscientiously serve in the armed forces, so also we should regard conscientious objection as a positive indicator within the Church of a sound moral awareness and respect for human life."

In this document the bishops also supported amnesty for those young men who "have left the country or have been imprisoned because of their opposition to compulsory military conscription . . . Since we have a pastoral concern for revising the law to grant amnesty to those who have been imprisoned as selective conscientious objectors, and giving those who have emigrated an opportunity to return to the country to show responsibility for their conduct and to be ready to serve in other ways to show that they are sincere objectors."

And, as recently as last November 19, the U.S. bishops — by a near-unanimous vote — again spoke out, both against the Vietnam War and for a "spirit of forgiveness and reconciliation." "At this point in history," they said, "it seems clear to us that whatever good we hope to achieve through continual involvement in this (Vietnam) war is now outweighed by the destruction of human life and of moral values which it inflicts. It is our firm conviction, therefore, that the speedy ending of the war is a moral imperative of the highest

priority. Hence, we feel a moral obligation to appeal urgently to our nation's leaders and indeed to the leaders of all the nations involved in this tragic conflict to bring the war to an end with no further delay."

"Finally," stated the bishops, "we recognize a clear need at this point in history to urge upon all Americans a spirit of forgiveness and reconciliation . . . Those who in good conscience resisted this war are also subjects of our pastoral concern. They too must be reintegrated as fully as possible into our society and invited to share the opportunities and responsibilities of building a better nation. Hence, we repeat our plea . . . that the civil authorities grant generous pardon of conviction incurred under the Selective Service Act, with the understanding that sincere conscientious objectors should remain open in principle to some form of service to the community. Surely a country which showed compassion by offering amnesty after the Civil War will want to exercise no less compassion today."

draft counseling service

Vt. Ecumenical & Bible Society
189 South Winooski Avenue
Burlington, Vermont 05401

Windham Draft Counseling Service
Student Union Room 206
Box 477
Putney, Vermont 05346
Phone: 802-387-5511, ext. 204

Burlington Draft Counselor's Community
do Meacham
434 South Winooski Avenue
Burlington, Vermont
Phone: 802-864-4607

perspectives

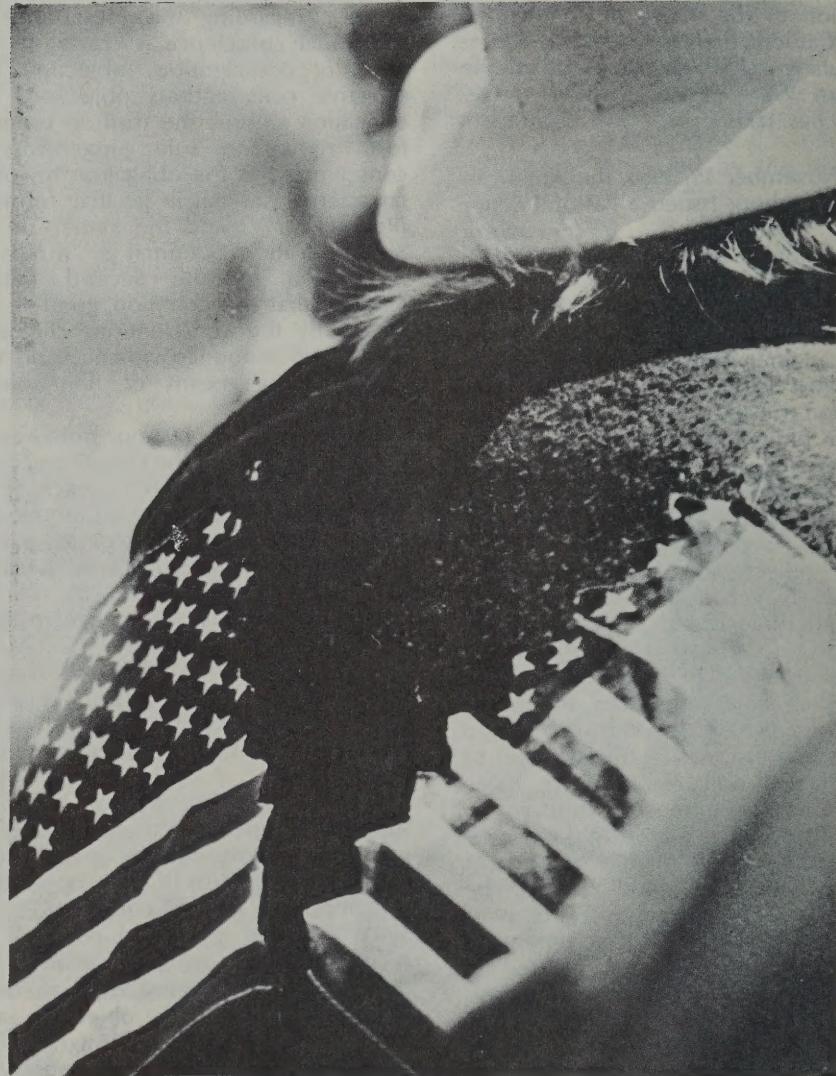
by Mark Flanagan

There is no justifiable reason for a man to knowingly take the life of another. This is something which should be recognized as basic; as sacred. However, there are times when the individual is called on to respond in a situation which could result in the death of another man. The questions of war, why it occurs, who is responsible for it and what each man's responsibility is during it, are ones which we all must contend with and, eventually, provide answers for.

Objection to war, refusal to fight in the Armed Services, is an alternative being contemplated by many. It is an alternative which is making itself felt, if not respected and understood, in our society. The reasons for this seemingly unpatriotic reaction towards war is that the explanations which are provided for the killings are not substantial ones but rather, ones which toy with the emotions and cause rash and, many times, tragic decisions.

The question of who is responsible for war is one which cannot easily be answered, if it can be answered at all. Many try to pass the blame off on "them", the hierarchy of the government and military; those people we never see or come to know but who, nevertheless, exert an unquestionable control over us. This explanation could be accepted if we were mindless beings who merely responded to command. But it is recognized that most of us have the ability to choose; to decide what is moral or immoral. Therefore, the causes of war fall into the hands of everyone of us. It lies in the hands of everyone who takes the role of the aggressor, everyone who leaves his home with a sense of patriotism and feelings of romance to return, if he is fortunate enough to return at all, with a sense of bitterness and hatred. It is we who supply and serve as the machinery of war.

Man often makes long-winded pleas for peace yet, without his consent, how could there be war? Who would there be to even assemble the necessary equipment? Until man realizes that he himself is the catalyst of war, not the enemy or the government, but himself alone, there will always be war. Peace can only come about upon the realization of this fact, upon the attempt of each individual to do his part in making peace a reality rather than a political rallying point.



War is defined as "a contest between nations or states carried on by force of arms." If man refuses to be a pawn in this game, if he refuses to wager his life in this contest, then who will there be to force him into submission? When one senses that his convictions are not being respected, that what he believes he is fighting for and the true reasons for fighting, being political rather than military, are not the same, then objections should be expected. Life is much too precious to let ourselves fall prey, through our own lack of conviction, to political ambition and folly.

Many believe that because of man's nature, there will always be conflicts of interest which will result in war. This could very well be true and to expect anything else from man would be just idealistic. However, if an individual, through a force of conscience, can sincerely step forward and resist what seems to be natural within us, although unquestionably wrong, then what this person says or does should be taken as more of a corrective lesson than a corruptive force.

QUOTE OF THE WEEK

"It is safe to assume that there are a lot of disappointed St. Michael's College basketball fans."

Don Fillion
Burlington Free Press
Sports Editor

Lecture series to host Lerner

Max Lerner, an internationally syndicated columnist and educator will lecture at St. Michael's on Tuesday evening, Feb. 22 at 8 p.m.

Lerner is known to millions through his national magazine articles and appearance on network television programs.

"America as a Civilization" is his best known book. Author of a dozen other books, his latest was recently published by Harper and Row and is entitled, "Tocqueville and American Civilization." His newspaper column appears in the New York Post, and is widely syndicated in the United States and internationally by the Los Angeles Times.



jazz improvisor featured

Last Saturday's Glee Club Concert featured pianist Norma Holmes Auchter in jazz improvisations as part of their "Voice in the Wilderness" by Dave Brubeck.

Mrs. Auchter, who is listed in "Who's Who Among American Women," made her Town Hall debut in March, 1952, and has appeared at Carnegie Hall on two occasions. She has been on the faculty of

the University of Connecticut, the University of Texas, the Eastman School of Music at the University of Rochester and has been on the SMC faculty since 1967.

The St. Michael's Club was conducted by Dr. William Tortolano, joined by the St. Joseph's College Glee Club (West Hartford, Conn.) under the direction of Mr. Richard Einstel.

marching saints

win

5th straight

The Marching Saints precision drill team made it five straight as they captured first place in the 12th annual Malone Winter Carnival in New York this past weekend.

Kevin O'Callaghan, team commander, paced his saints to a victory with a snappy three minute routine before the judges and 3,000 spectators.

The saints will be marching for another trophy in the March 18 New England Championships in Manhattan, N.Y.

afrotc scholarships

For the first time at St. Michael's, sophomores are eligible to compete for Air Force ROTC two-year scholarships. A sophomore who desires to fly and who meets the minimum academic and physical standards can win one of the generous scholarships which provide for full payment of tuition, laboratory expenses, fees, a book allowance and \$100 tax-free per month. All cadets who are selected for the two-year program will receive the \$100 tax-free each month even if they should not win a scholarship.

Students who qualify and are accepted into the Two-Year Program as flying candidates go on to commissions and receive training as either pilots or navigators.

The basic requirement for entry into the two-year program is that the student have four academic semesters remaining in school. All accepted students receive draft deferments.

Interested sophomores should visit the AFROTC offices in the Sloan Art Center.

"guest lecturer?"

By Ted 'Stork' Horton

Knowing when not to shoot is just as important as knowing when to shoot. I would say that, taking an average situation, a player should shoot only when there is a reasonable chance of making a goal. Just to take a chance shot with little hope of making it is merely inviting the opponents to take the ball. A player should never shoot when off balance, or when the shot is exceedingly long, or when his teammates are not in an excellent position to follow the shot and recover the ball in case he misses. This is true in every case except in the dying seconds of a game when such a hope shot might accidentally connect and bring victory.

Possibly the most important fundamental in the training of a basketball team is in field goal shooting. This is to basketball what putting is to golf. Good field goal shooting requires constant practice in order to bring about perfect judgement of distance.

Some coaches say that basketball players are born, not made. If this were a fact, then coaching would certainly be a simple occupation. It is true that some boys have more natural ability than others, but all must work for perfection. The secret of good field goal shooting is constant, willing practice in doing all phases correctly and, therefore, forming a habit.

Most of the field goal shooting done by players in practice is absolutely wrong. In watching teams warm up, they always form into a semicircle about twenty feet from the basket and start shooting from there. They usually spend the entire session out there. How many players actually score from here? Why not practice from the positions in which your players will compete. If you carefully check a number of games, you will see that the least guarded of any spot is the area within twelve feet, and you will also notice that the greatest percentage of shots missed are missed in this area. The reason for this is that you seldom see boys practicing their shots at this distance.

We should practice our shooting to conform to our plays — to the actual place where we get opportunities in a game. We should never allow our forwards and guards to practice shooting from any other positions than those from which they have opportunities in a game.

Our left forward will always shoot in his side of the floor because the only opportunities he will get will be from the positions that have been assigned to him. His rebounding will be from that side of the floor also, and we feel that it is absolutely useless for him to practice elsewhere. If a boy specializes on his position, we improve our field goal shooting tremendously.

There is also the theory that the fundamental shot in basketball is the long shot. People frequently say "so and so is lucky because they always have good long shooters." That may be true but one has to spend hours in faithful work in practicing and perfecting these long shots. If you can hit long shots you can always get the close-in shots because the defense will come out. If you are unable to hit long, the defense will float and concentrate near the hoop, and players will not be permitted to cash in for close-in shots. Thus, the reasons for specialization in position, or spot, shooting and for long shooting.

There is some question as to whether the backboard should be used in shooting. We feel that all long shots should eliminate the use of the backboard and all dribble-in shots should make use of it. There is an area on each side of the backboard where it may be advisable to bank a shot.

It is a rule that all lay-up shots must make use of the backboard, and when a dribbler comes in directly in front of the board, he should go to the side and bank the shot. It has been found from experience and from hours of practice with lay-up shots attempted from in front, where the backboard is not used, that invariably a good number of them hit the back of the ring and bounce out. This is eliminated entirely by merely cutting a foot or so to the side and banking the ball in.

sports

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The Michaelman will attempt to concentrate on such issues which will be relevant and significant to students, faculty and administration.

Anyone willing to contribute time and energy to help the staff complete issues involving features that will give light to the SMC student and questions concerning SMC finances as well as; the amnesty question; abortion; political predictions; the student vote; student poetry/prose and graphics; and the international student situation.

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